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Of the Church · By the Church · For the Church

Luther League Review

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CHRISTUS CONSOLATOR

See Page 21

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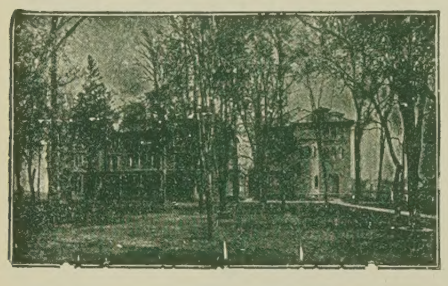

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Of the Church—By the Church—For the Church

Luther League Review

King Christian of Denmark

BY REV. R. ANDERSEN.

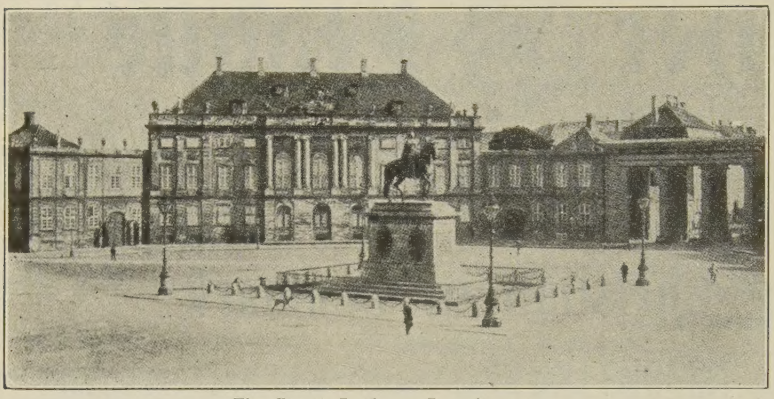
Knight of Dannebrag and Pastor of Our Saviour's Danish Evangelical Lutheran Church, of Brooklyn.

KING CHRISTIAN IX. of Denmark is dead. Such was the message received on January 29 and filled hearts with sorrow all the world over, and particularly the hearts of the Danes, for there had passed from this earth one of the most beloved rulers Europe has known in many years.

Lutherans everywhere have every reason to be proud of the fact that a Lutheran King so lived and reigned as to impress all who knew the grand old King Christian with the belief that he was not only a Christian in name, but also in deed.

He was loved as few have been loved, for he was known as the father-in-law and grandfather of all Europe.

King Christian was born on April 8, 1818, in the castle of Gotterp, and was therefore nearly eighty-eight years old when he died. He married Princess Louise of Hessen, who died in 1898. After her death he often went to the Roeskilde Dornkirke, the burial place of the



The Royal Castle at Copenhagen.

royal family, for he was a very lonesome man after the Queen's death. Now we hope they are united in God's Paradise.

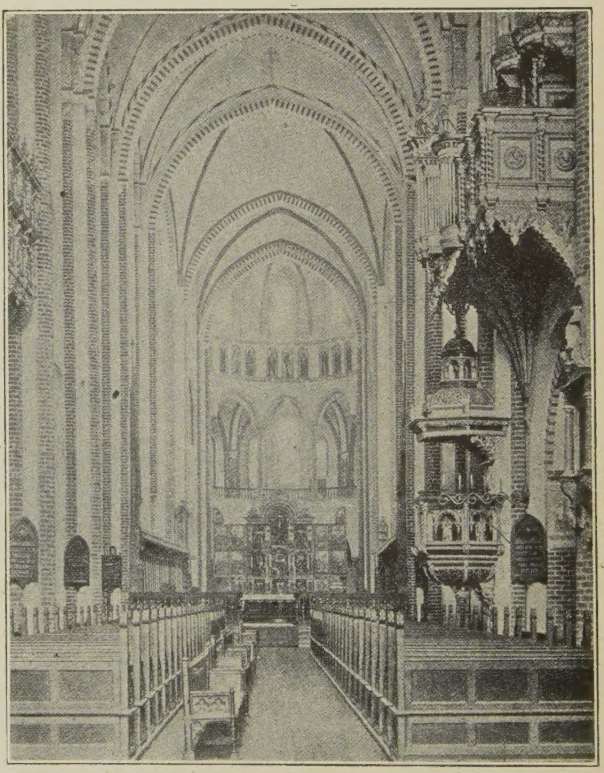
He became king after King Frederick VII., who died on November 15, 1863. When he ascended the throne the war with Germany broke out again, and he had a hard time, for he not only lost Holstein, but Slesing, with all the Danish speaking people, and for a time it seemed as if he would lose the confidence of his people. But he walked with God and fought for honor and right, and year by year regained the people's love.

When his people were celebrating the fortieth year of his reign he said to one of his ministers: "One thing I hope the years have taught my people—that I am a faithful Dane." Yes, the years back have taught the people in Denmark and all over the world that he was a faithful, good Dane, one of Denmark's best kings.

He loved Denmark and his children loved Denmark, and year after year during the summer they returned to the royal father and mother, and in the last years to the widowed father.

His three sons and three daughters—for he had six children—had connected him with all the leading nations of Europe, excepting Austria, Italy and Spain. The daughters are Queen Alexandra, the wife of King Edward of England; Maria Dagmar, the Dowager Empress of Russia, and mother of the present Czar Nicholas of Russia; and Thyra, the Duchess of Cumberland. Besides Prince Frederick, who now succeeds to the throne of Denmark, the two other sons are King George of Greece and King Haakon of Norway. These royal heads, with their sons and daughters gathered yearly at the palace, and made it a real delightful, simple home reunion. It was a truly Christian home and a model for kings and peasants to copy.

King Christian was a Christian, for Sunday after Sunday he attended church and communion. Shortly after King Edward ascended the throne of England he and Queen Alex-



Roeskilde Dornkirke, Where Danish Sovereigns are Buried.

andra visited the palace, and with the royal family went to the Lord's Table and partook of the communion with the dear father in the Royal Slotskirke. Before King Haakon left for Norway all partook of the holy communion with the King.

King Christian lived a life of simplicity. He cared little for pomp or show, and was the happiest when he could get near the hearts of his people. The humblest citizen could always find access to him in his palace.

He is dead, and his bones now rest in the Roeskilde Dornkirke, where all Danish sovereigns have been buried. He rests in peace after a long day's work, and his memory will always live in the hearts of all true Danes.

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A Daily Sentiment for the Season of Lent

Selected From George Matheson's "Voices of the Spirit"

BY THE LITERATURE SECRETARY.

"All these worketh that one and the selfsame Spirit."—I Corinthians 12:11.

"If any man have not the Spirit of Christ, he is none of his."—Romans 8:9.

THURSDAY, MARCH 15.

"For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him."—John 3:34.

All the other outpourings of the Spirit had been limited—measured by the needs of a special time. Great men had been raised up with powers sufficient to do a particular work, and when that work was done they had been called "the ancients." But here was an outpouring on a single soul of gifts commensurate with *all* time; God gave not the Spirit by measure unto *Him*. I have not yet found the measure, the limit of the gifts of Jesus. They are as much adapted to the twentieth century as to the first. The flight of years has not exhausted His energies. The advent of new thoughts has not tarnished His freshness. The change in public taste has not marred His beauty. He is not superannuated by time; He is still what the evangelist of old called Him, "Jesus Christ our forerunner." He runs before us; He is in advance of us; like the Star of the East He always leads the way; we shall never in the race of progress come up to His measureless glory.

FRIDAY, MARCH 16.

"Quench not the Spirit."—I Thess. 5:19.

There is a thirst which ought not to be quenched—the thirst for God. It is like no other thirst in the world. Other thirsts are quenched when they meet their object, but the thirst for God will be quenched if it does *not* meet its object. When the hart pants after the waterbrooks its panting is allayed by tasting of the waterbrooks, but the panting of my soul for God is kept alive by tasting of God. If I do not taste of God I shall cease to thirst for Him; the Spirit will be quenched. Why is it written, "Blessed are they that hunger and thirst after righteousness"? It is because in the spiritual world it is the rich and not the poor that hunger. It is because the aspirations of the soul, unlike the wants of the body, are created by the things that feed them, increase with our abundance and intensify with our fullness. To allay *that* hunger is to become poor; to still that craving is to grow destitute; to quench that thirst is to sink into a pauper's grave.

SATURDAY, MARCH 17.

"If there be any fellowship of the Spirit, fulfill ye my joy."—Phil. 2:1-2.

And so Paul's ideal of joy was fellowship. He did not wish to be a recluse, a hermit, a solitary dreamer; he wanted to be a man of society. The world has claimed a monopoly of the social element; it offers the youth what it calls good fellowship. Why, that is just Paul's word, just Paul's offer. "The fellowship of the Spirit"; what is that but good fellowship—the fellowship of goodness? Paul is impressed with the analogy between the good fellowship of the world and the fellowship of the saints: "Be not drunk with wine," he cries, "but be ye filled with the Spirit." What does he mean? is there any connection between them? Yes; they are both forms of self-forgetfulness. Wine lifts me out of my care and causes me to laugh with others; the Spirit also lifts me out of my care and makes me a companion at the feast. God's wine, like the world's wine, drowns the darkness of my past, but it drowns it not in oblivion, but in glory. It shows me the vision of a past redeemed—of dross transmuted into gold, of evil made to work for good; it lifts the weight from my soul and makes me comrade to my brother man.

THIRD SUNDAY IN LENT, MARCH 18.

"To another the gifts of healing by the same Spirit."—I Cor. 12:9.

What makes the difference between a good and a bad nurse is often just the possession

of the Spirit. Two hands may be equally skilled mechanically; yet the touch of the one is soothing, the contact of the other is repellant. Why is this? It is because the one is the hand of the hireling who works to make a living; the other is the hand of the deaconess who lives to achieve a work. The one is the touch that discharges an allotted task; the other is the contact that feels a kindred pain. The one is the helpfulness that is mindful of favors to come; the other is the movement of a perfect self-forgetfulness which for the present is only conscious of the humanity which it succors and the Deity whom it serves.

Spirit of Christ, Thou whose glory it is to give Thy life for the many, help those whose call it is to watch by the bed of sickness, to smooth the troubled pillow, to solace the couch of pain. One day in Thy courts is worth a thousand days of mere outward learning; one touch of Thy pity is worth a thousand rules of mere worldly prudence.

MONDAY, MARCH 19.

"To one is given by the Spirit the word of wisdom."—I Cor. 12:8.

Spirit of Christ, help me to speak to my brother the word of wise counsel. It will never be wise until it is tender, and it will never be tender until it is prompted by Thee. Teach me that if a man be overtaken in a fault I must restore him "in the spirit of *meekness,*" considering my own temptation. Enable me before I speak to clothe myself in his circumstances. Grant me the power to place myself in his surroundings, in his difficulties, in his struggles. Give me the strength to empty myself into his life, to say to myself, "Would I have done much better if I had been born under the same star?" Instead of marveling that he is so bad, help me to see how much worse he might have been. Let me begin by bearing his burden before I ask him to bear my counsel. Then shall my counsel be tender because it shall be timely. It shall be as Thy voice was of old to the victims of their own sin.

TUESDAY, MARCH 20.

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans 8:23.

The idea is a very striking one. Even we—the men who have the first fruits of the Spirit—are not satisfied without the redemption of the body too. Even we, who are supposed to have our souls anchored in another world, are not content to let the present world go. It is not enough for us to believe, as we do believe, that there are regions beyond the seen and temporal; we want the region that is seen and temporal to be itself redeemed and glorified. It is not enough for us to know that there is a sacred as well as a secular life; we want the secular life to be made itself sacred. It is not enough for us to recognize that there is a city not built with hands; we want to feel that every village of the world was meant to be a street of that city. We wait for the time when we shall have pleasure without hurt, knowledge without detriment, research without shaking, criticism without irreverence, culture without coldness, contact with impurity without sin. We, the men of the Spirit, desire most of all the redemption of the body."

WEDNESDAY, MARCH 21.

"Strengthened with might by His Spirit in the inner man."—Eph. 3:16.

Paul's great solicitude is for the *inner* man; if he can only get *that* strengthened he feels that his work is done. And he is right. The inner man is the metropolis, the capital, the chief city; all the provinces take their tone from there. Therefore, Thou Divine Spirit, I come to Thee. I want to have my youth renewed within—at the heart. Thou, O Spirit, Thou canst give me back my youth; Thou canst restore my soul. The pastures are as green as ever, the waters are as quiet as of yore, but the withering of my soul has robbed them of their morning's glow. Renew the sunshine of my heart; renew the childhood of my spirit. Give me back the freshness of the inward spring. Restore me the elastic bound that sorrow could not keep down, the lightness that burdens could not crush, the ardor that coldness could not cool. Then shall the pastures grow green again; then shall the waters ripple peace once more, for the new creature shall make the new creation, and the restoration of the soul shall be the restitution of all things. My strength shall be renewed like the eagle's when Thou has strengthened my inner man.

THURSDAY, MARCH 22.

"But if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

"Through the Spirit," that is an important qualification. There are men who mortify the deeds of the body *not* through the Spirit. There are men who have abjured the world from disappointment, from jealousy, from jaundice. They have gone into the solitude and shut the cloister cell and refused entrance to the face of man. That is not to mortify

the body "through the Spirit." It cannot be said of such "ye shall live"; theirs is a perpetual death. Wouldst thou mortify thy flesh "through the Spirit"? then must thy motive be not grief, but joy. The sacrifice must be covered by a mightier sense of gain. The pain must be swallowed up in victory—the victory of love. The loss must come to thee not as an impoverishment, but as an enrichment; not as a process of deadening, but as the throbbing of a new life; he that sacrifices "through the Spirit" in the moment of his sacrifice "shall live."

FRIDAY, MARCH 23.

"Where the Spirit of the Lord is, there is liberty."—II Cor. 3:17.

We say sometimes of a task we are learning: "I have not yet got into the *spirit* of it." We mean that it has not yet become easy to us. Nothing becomes easy to us until we have got into the spirit of it. The spirit of any study is its harmony with my spirit; it is the change of law into love. When I am a pupil at school I begin by learning rules, but when I have mastered the science I forget the rules. I forget them in the very act of observing them—keep them most perfectly when I am unconscious of their presence. I no longer think of my scales and exercises, I no longer think of my stops and intervals; these belonged to the days of law, but I am now under grace. The master spirit of the musician has set me free—not free *from* the law, but free *in* it. I travel over the old scales and exercises, over the old stops and intervals, unconscious that they are still on the wayside. I pass unnoticed the places of my former pain; I go through undisturbed the scenes of my youth's perplexity, for the spirit of music has made me free, and its law is most destroyed when it is most fulfilled.

So, Thou divine Spirit, is it with Thee. Thy love is the music of my religion; it puts me in the spirit of it. I no longer need to learn the separate notes of duty; I can play by the ear; I can improvise.

SATURDAY, MARCH 24.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22-23

What a strange order do these fruits of the Spirit follow; I would have expected the crudest clusters to be at the beginning and the ripest at the end. But here the order seems to be the reverse; it appears as if the ripest came first and the crudest afterward. Do you ask, Why has the summer come first and the winter afterward? why have the fruits of the Spirit not followed the order of the year?

They *have*, my brother, thy last stage is here thy ripest. The love that can sing in the summer air is beautiful, but the meekness that can inherit the earth is more beautiful still. Thy Father demands of thee a love song more glorious than the lark's—a song that can ascend from the winter and the valleys. He wants a song that can rise up to Him from the snows of earth, from the mist, and the cold, and the depression of the life of common day. He wants a praise that can issue from hearts that have been tried by sorrow, a love that has been born not of sight, but of faith, a psalm that has been "rolled to wintry skies" by lips that have been taught by restraining meekness to say, "Thy will be done."

FOURTH SUNDAY IN LENT, MARCH 25.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5:16.

It is of no use to attempt the weaning from one joy except through another joy. The lusts of the flesh are pleasures; it is a shame that we need to say so, but it is true. How then shall we be cured of these pleasures? Paul says that we can only be cured of them on the principle of homœopathy—by creating a like desire in the higher parts of our nature; the lust of the flesh can be counteracted only by a longing of the spirit. How different are God's methods from mine; I am always seeking to heal badness by restrictions; I would keep my brother from evil by tying his hands. I forget that mere prohibition makes the heart beat quicker; the tree is never so dear to me as when a voice says "Thou shalt not eat." It is a fearful thing when the unclean spirit has gone out and the clean spirit has not yet come in; my house then is left unto me desolate. Who shall remove the desolation? Who shall lift me out of these dry places where I wander and where I protest against my bereavement? Nothing can do it but a new love—no pains, no chains, no threats, no prisons; my restraint will be but the place of my torment from which I shall cry for water to cool my tongue. If I would forget the past, father Abraham, or some other ministering spirit, must bring me the draught of a purer water, whereof they that taste shall never thirst again. If I would quench the lusts of the flesh, I must walk in the Spirit.

MONDAY, MARCH 26.

"There are diversities of gifts, but the same Spirit."—I Cor. 12:4.

Paul says that the Spirit of God must be

everywhere or nowhere. It must not be something which is limited to one corner of a man's nature; it must run through the diversities of all his gifts. All his gifts must tend in one direction—the direction of self-sacrifice; this is that sameness of the Spirit which makes the most varied acts the acts of one religious life. Does it seem to thee an impossible thing that a man should be religious throughout—should be able to pray without ceasing? Nay, but thou hast forgotten the nature of religion, the nature of prayer; it is the giving up of thyself. And canst thou not give up thyself in everything as well as in one thing?

TUESDAY, MARCH 27.

"In whom, after that ye believed, ye were sealed with that Holy Spirit of Promise."—Eph. 1:13.

O Thou beneficent Spirit, I thank Thee that Thy first voice to me has been the voice not of warning, but of promise. I thank Thee that my earliest vision has not been the cross of Calvary, but the opened heavens and the descending dove. The journey is too long and too arduous to be encountered without good cheer. I need a draught of joy before starting; I want a stimulus of the heart to help me on. I would faint by the way if I did not get bread before leaving. Therefore, O Spirit, I bless Thee that first of all there has come the beatific vision, that Thou hast shown me the crown of glory before the crown of thorns. The brightness of Thy morning shall keep me all the day. It shall keep me through the cloud and the cold; it shall keep me 'mid the burden and the care; it shall keep me in the labor and the strife. It shall lift me up in the depression of the valley; it shall hold me erect in the monotony of the plain; it shall make me calm on the billows of the sea. I shall walk aloft through the storm when I hear Thy morning song behind me, and the yoke of toil shall be easy when I remember Thy promise in the dawn.

WEDNESDAY, MARCH 28.

"He that despised Moses' law died without mercy, under two or three witnesses: of how much sorer punishment shall he be thought worthy, who hath done despite unto the Spirit of grace."—Hebrews 10:28-29.

The thought is that there is no penalty so great as the punishment inflicted by the Spirit. If I am only convicted by outward witnesses, if I do not feel the pain from within, it is only my body that suffers. But if I am convicted by the witness of my own heart, if I am confronted by the stings of a violated conscience, my punishment is sore indeed. There is no pain like spiritual pain; there is no spiritual pain like the sense of having done wrong. If I have outraged the law of love in my own soul, it is no solace to me that there are not outward witnesses of my deed. It is no consolation to me that eye hath not seen it, that ear hath not heard it, that visible tribunal shall not avenge it. It is the reverse; if I could only get outward punishment it would be a relief. Why have men in all ages sought pennance? Why have they wounded themselves, lacerated themselves, starved themselves? It is that thereby they may avert the greater penalty—the stroke of a wounded conscience. Not by accident is it written that the first punishment was not physical. Why is no man suffered to kill Cain? It is to teach the world at the beginning that the penalties of the Spirit are in God's sight heavier than the penalties of the Law.

THURSDAY, MARCH 29.

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21:10.

And so we have Pisgah moments still! There are moments of inward rapture in which I am quite carried away—caught up to meet the Lord in the air. Like Moses I stand upon a great and high mountain, and the desert is forgotten and the promised land is near. I could not live but for these glints of sunshine. When the night is very dark and the desert is very dreary, I say to myself: "Remember what you saw on the mountain; you will come out of the desert; there is a city somewhere." And verily I am right, my mountain moments are the test of what I shall be. It matters not how seldom they come; if they came only once, they would still predict the compass of my wings. Sometimes in the early year you can hear but the note of a single bird, and all the rest is silence. Yet the bird and not the silence is the coming reality; a little while and nature will take up the song and be song altogether. Even so is it with my mountain moments. My songs may be few, but they are few because the year is early; they and not the silences are the realities of the ripening hour. A whole lifetime in the desert is outweighed by one sight of the city of God.

FRIDAY, MARCH 30.

"And he that keepeth His commandments dwelleth in Him, and He in him; and hereby we know that he abideth in us by the Spirit which He hath given us."—I John 3:24.

The most beautiful thing to St. John was

abidingness. Peter was a man of gleams and flashes; he liked to walk upon the waves. But John's ideal of happiness was lying on the bosom; he was a man of the even way, a man of rest. He valued not the momentary flash; he trusted not the instantaneous gleam; he wanted an abiding calm for morning, noon and night. And he said that he had found it; he professed to have secured on the Master's bosom a place forever. What was his evidence for this bold claim? How did he know that Christ was abiding in him by that Spirit which He had given? Was it by the increased power to rest? No; strange to say, it was by the increased power to work. He says that his evidence for the Spirit's rest is the strength he gets for unwearied action; "He that keepeth His commandments dwelleth in Him." The Spirit's permanence is proved by its activity; the Spirit's rest is recognized by its waking; the Spirit's calm is vindicated by the storms that sweep over it in vain. Only he that lieth in Christ's bosom is able to compass Christ's work; only His Spirit's rest will help me to keep His commandments.

SATURDAY, MARCH 31.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot."—Acts 8:29.

"Join thyself to this chariot." It is not every chariot that can be joined by the prompting of the Spirit; there are forms of worldly riches which eat out the divine life. Yet the evil is not in the chariots, but in their drivers. The Spirit does not wish to destroy the chariot, but to get hold of the reins. It wants to turn the heads of the horses into a new direction—the direction of humanity. So far from despising the wealth of this world, it is the wealth of this world that the Spirit needs. It seeks to make friends of that which is now the Mammon of unrighteousness. It wants men of influence, men of power, men of resources, men who can afford to spend. It says: "Come down, ye rich, and help the poor; come down, ye strong, and support the weak; come down, ye great, and make lighter the work of the lowly."

FIFTH SUNDAY IN LENT, APRIL 1.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

And so there were Agnostics in Paul's day too! There were those who called themselves "natural men"—the men of the five senses. They refused to believe that anything was in the universe which did not come through these gates. And yet in that conclusion they were most unnatural. The largest part of what I call Nature never came to me through the five gates. Where did I get my idea of beauty? Came it from the hilltop or from the valley or from the plain? Nay, nor from anything without my own soul. Where did I get my sense of music? Came it from the vibrations of the air? All the vibrations in the world would not make one note of music; the kingdom of melody is within me. Where did I get my thought of natural law? Came it from the observations of science? Science itself would have been impossible if that thought had not been born before it. O Thou who once didst call a disciple blessed because he saw in Thee what flesh and blood could not reveal, be mine that blessedness forevermore!

MONDAY, APRIL 2.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7:55.

"He, being full of the Holy Ghost, looked up and saw." There is a vision which only comes with spiritual fullness. In the world of nature the sight is the door to the spirit, but in the world of grace the spirit is the door to the sight. In my natural life God enters from without and penetrates within; in my spiritual life God enters from within and makes His progress outward. The first thing in the life of nature is the last thing in the life of spirit—vision. I am often asking why it is that so little is revealed to me? If I had more spirituality I would have more sight. There are treasures lying at the door of my dwelling which seem to me simply like a dust heap. Some day I shall awake and marvel at my own riches; I shall marvel at the wells of water which were lying in my desert; I shall marvel at the crowns that were cast at the foot of my cross.

TUESDAY, APRIL 3.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:4.

The great advantage of the Spirit is that it gives me a common language. Before the Spirit comes I speak in my own tongue; I cannot interpret the language of my brother. But when I get the Spirit I get the thing called sympathy—the power to feel with another. The only language which I can speak in common with another is the language of the heart, for the language of the heart is the only tongue which has never changed. It is the

same yesterday and to-day and forever; it is the speech of man as man. If I can only get down into my own heart I have reached the base of universal humanity; for the wants of *my* heart are the wants of the whole world. The tower of Babel was an act of pride; it was the struggle of each man to rise above his fellow and therefore it was the death of sympathy. But the coming of the Spirit was a descent. It was a leading down of my soul into the depths of its own need and therefore it was an entrance into the prayers of every soul.

WEDNESDAY, APRIL 4.

"Who also declared unto us your love in the Spirit."—Colossians 1:8.

"Love is the Spirit," what is that? It is the only thing worth having in human affection. It is the love of the inner as distinguished from the love of the outer man. There is a love which is not spiritual; it rests on the beauty of the form, and with the beauty of the form it fades away. It comes to the Son of man when He is feeding the multitude with bread, but it leaves Him alone under the shadow of the Cross. But spiritual love is impervious to shadow. It comes not because the leaves are green, and therefore it goes not when the leaves are seared and yellow.

THURSDAY, APRIL 5.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

Thinkest thou that death is to be a cessation of work? Nay; but only of labor. That which makes thy life a toil is not thy work, but thy weariness. If thou couldst only cease to be tired, thy works would follow thee everywhere. God offers thee in death not less work, but work more abundantly—work that achieves more because it feels no strain. "There shall be no night there"—no sense of reaction from the burden and heat of the day. Thine shall be the blessedness, not of sleep, but of waking; not of dreams, but of doing; not of apathy, but of feeling. Thine shall be the blessedness of love—the action of the heart. Thine shall be the blessedness of ministration—the labor of love. Thine shall be the blessedness of having one will with the Divine—the state in which service is identical with liberty, and where obedience becomes the freeman's vital air. Thou shalt resume thine abandoned works when thou hast attained the Spirit's rest.

FRIDAY, APRIL 6.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."—Acts 20:28.

To be made an overseer by the Holy Ghost is a very different thing from being made an overseer by the world. To be made an overseer by the world is to be made a master, but to be created overseer by the Spirit is to be made a servant. One would have expected the words to be "the Holy Ghost hath made you overseers, therefore take care to rule." Instead of that it is the contrary, "the Holy Ghost hath made you overseers, therefore take care to feed, to nourish, to minister." Divine power is not like any other power. Every other power lifts me above my brother, but divine power put me beneath my brother; it is the power of stooping. God Himself has purchased His conquest "with His blood." It is because the power of His Spirit is a power of sacrifice that the presence of His Spirit in me must be manifested in sacrifice. The Son of man proclaimed Himself a king when before the judgment seat of Pilate He put on the martyr's crown; even so, the hour when the Spirit makes me overseer must also be that hour in which I feed the wants of men.

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Daily Bible Readings.

March 11. II Lent—Titus 3:4-7.
Monday—Numbers 21:7-9.
Tuesday—II Kings 5:1-13.
Wednesday—II Kings 5:14-19.
Thursday—I Corinthians 10:1-5.
Friday—James 1:18-21.
Saturday—Romans 7:14-25.

March 18. III Lent—Ephesians 4:20-24.
Monday—Mark 10:13-16.
Tuesday—Acts 2:37-40.
Wednesday—I Corinthians 1:12-21.
Thursday—Matthew 18:1-6.
Friday—I Corinthians 12:7-13.
Saturday—Romans 8:1-11.

March 25. IV Lent—Romans 6:1-11.
Monday—Matthew 10:1-15.
Tuesday—Matthew 10:16-42.
Wednesday—Luke 18:18-30.
Thursday—Luke 10:1-11.
Friday—II Corinthians 9:1-15.
Saturday—Luke 6:35-38.

April 1. V Lent—Exodus 35:4-19.
Monday—Psalms 72:1-20.
Tuesday—Daniel 7:9-14.
Wednesday—Zechariah 9:9-12.
Thursday—Matthew 21:1-11.
Friday—Philippians 2:5-11.
Saturday—Mark 11:1-11.

April 8. Palm Sunday—John 12:12-19.
Monday—John 17:1-12.
Tuesday—John 17:13-26.
Wednesday—John 18:1-27.
Holy Thursday—John 18:28-40.
Good Friday—John 19:1-37.
Saturday—John 19:38-42.

"ANCHORED"

By MRS. E. C. CRONK

First Prize Story in the LUTHER LEAGUE REVIEW's Competitive Contest.

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CHAPTER IV.

ONE evening, six years after Mary Tracy had first stood with Dick Hall at Miss Calloway's door, shouts of merry laughter came from Room No. 3 in the Misses Calloways' Select School for Girls.

At first glance the resolutions on the table did not seem calculated to call forth the hilarious mirth of the three girls who were the self constituted committee "to draft suitable resolutions," yet uproarious peals of laughter greeted each new resolution as it was read.

"Now, let's read the whole thing over and copy it," said the girl with the pen.

"Whereas, Our dear friend and former comrade through freshman and sophomore joys and sorrows, Mary Tracy, has, by the sudden awakening of a hitherto dormant faculty, recognized by the common herd as conscience, recently passed through that experience known to sentimental youth as 'getting religion,' be it

"Resolved, First, that we greatly deplore that this bright young life has been cut short and a brilliant career has been nipped in the very bud of its promise.

"Second, That we will sadly miss her hitherto inspiring presence at the midnight feasts and dances, the roof parties and the bell ringings, the egg stealings and the orchard robbings.

"Third, That we sincerely hope that the attack is slight and that she will have a rapid recovery, and speedily be restored to her wonted equilibrium and to our midst.

"Fourth, That if the aforementioned Miss Mary Tracy will return to the ranks and haunts of her sorrowing comrades, they will overlook the past and receive her with rejoicing.

"Furthermore, they will celebrate her return by killing the fatted chicken, boiling one dozen stolen eggs, and having a brilliant pageant and parade throughout the entire length and breadth of Haunted Hall, and by tying every bell on the premises with Archer's Improved Patent Bell Silencer.

"Fifth, That a copy of these resolutions, written on paper with a black band one-quarter of an inch in width (or wider, if obtainable), be sent to Miss Mary Tracy, and that they also be incorporated in the minutes of Four Jolly Juniors.

Only surviving members of Four Jolly Juniors: Eleanor McGuire Archer, Charlotte Boyd Ralston, Helen Livingstone.

"Good," said Eleanor. "If that does not bring her around, she is not bringable. The thing is positively unaccountable to me. It's preposterous. If it had been anybody in the world except Mary, it might seem possible, but I have never seen any other indications of the milk and water style of sentimentalism about her."

"Maybe it is a period of mental aberration, like they say great minds sometimes have," suggested Charlotte..

"It's just my opinion that that handsome Dick Hall, who comes to see her every Saturday, has something to do with it. Maybe he has turned preacher."

"You know there is a mystery about it anyway. No one here knows anything about Mary's people. We just found her here, and Miss Calloway said she was an orphan, and that Colonel Alston and this young fellow, Hall, had charge of her affairs."

"Of course, she is all right, or Colonel Alston would not think so much of her."

"I remember what a scrawny looking little thing she was when I first came. There is not a trace of her in the distinguished president of the Class of 1904, except those same beautiful brown eyes."

"Well, I don't care anything about the past. It's the future that's causing me to weep. This thing is going to spoil the balance of our course. With due consideration for the feelings of the rest of you, Mary is the brightest girl in the class. She has just been the life and soul of everything. I suppose she will weep over us now, and refer to us as 'my dear sisters,' and look at us with sad, reproachful eyes."

"Well," said Helen, "don't let's borrow trouble. These resolutions will open her eyes and show her how preposterous the whole thing is. I can hear her laughing over them now, and, when Mary Tracy laughs, no one can resist

her, and I don't believe she can resist herself. Let's send them up to her."

A little later, an envelope with a pretentious black border was handed to Mary Tracy as she sat in her room, and three pairs of eyes peered anxiously over the transom of the adjoining room to see the effect of the letter.

Mary looked at the black border with an expression of surprise and then of alarm. She hastily opened it and began to read. The alarm gave place to a look of wonder, and then amused smiles came in at the corners, and finally ended in a laugh at the promise of festivities.

"Good," whispered Eleanor. "She is still one of us. Now for three cheers."

There was a yell of triumph from the transom, and Mary got up to open the door.

"Don't open the door," called Eleanor. "Do you think that we can descend to the floor used on ordinary occasions? We tread on air. Behold!" and she let herself down through the transom.

"Poor Miss Calloway, how grieved she would be if she could see Eleanor's interpretation of her lectures on ladylike conduct."

When they were all in, Mary said, "Now for refreshments," as she made cocoa and produced a box of wafers. They ate with the appetite and keen enjoyment of school girls.

"Girls, I have a notion to tell you a story," said Mary.

"Good," came in chorus. Mary's stories were worth listening to. The story began in an attic room in an alley, in a part of the city in which they had never dared to go. She told them of a little girl who lived there with a sick mother and a little brother. She told them of the death of the mother and the struggle the two children had to get enough to eat and to pay for the bare, miserable room. Then the brother died and the girl was left entirely alone, with only the sympathy of neighbors who lived in the same house, and who had too many sorrows of their own to pay much attention to her. She told them of her awful loneliness, her hunger, her fear, and her prospects for life. Of a night when all the boys of the Hotel Majestic Annex gave her shelter, and somehow the girls knew that she told them her own life story. And these girls, who had known luxury until luxury palled, listened breathlessly, hanging on every word, their throats filled, their hearts stirred at the story of the child of the streets.

She told them of her coming to the school and of her determination to run away; of Dick Hall's letter, telling her that he was working at day and studying at night, lest she should be ashamed of him.

She told them of her resolution that he should never be ashamed of her after all he had done for her.

"Oh, girls, he is so good, so thoughtful, so unselfish. He and Colonel Alston are doing the most wonderful work for the boys. They have started homes for them all around the different parts of the city. They just work on quietly and no one hears much about it, so no one knows how many boys they are rescuing. Sometimes Colonel Alston finds homes for them, and sometimes they keep them in the homes they have begun and start them in something honest or get them in school and help them to be something.

"Just think, if it had not been for Dick and Colonel Alston, I might be living down in Tindle's Alley now! You have no idea how I feel toward them for having rescued me from such a life.

"Dick has been so much worried because I was not a Christian, but I could not see it as he did. One day he gave me a package, and said he had brought me something to take up a little of my time every day for a month.

"When I opened it, I found a Bible, with a bookmark indicating the part he wanted me to read each day.

"Do you know, I never saw a Bible until I came here, and I was never in a church until I came here. Since I have been at school we all go together, and that is the way I have heard all the sermons. I have never singled myself out and thought of them just for myself. I have felt, of course, that I wanted to have high standards and make the most of my life, but I did not think that being a Christian had anything to do with that. Somehow, I just had an impression that Christianity was something one just annexed to one's life just before death.

"Of course, I promised to read what Dick asked me to, just because he wanted me to do it. I cannot tell you how he had it all arranged, but day by day I read and understood as I had never understood before. When I read the story of the Crucifixion, I understood for the first time that it had been for me.

"Perhaps it would not have overwhelmed me

(*Continued on page* 32.)

Luther League Topics

Fifth Sunday in Lent. April 1, 1906.

"Spending Time and Money for Christ"

Exodus 35:4-19.

Missionary Topic Reviewed by Rev. W. M. Horn.

The life and property that men call yours belongs to another. You own none of it. You are simply a steward. It belongs to Christ. He paid for it with His blood. No matter whether it be a house, or a farm, or money, Jesus Christ made its owner, and endowed him with all that he has.

Men hold the same relation to their time and property as a steward does with respect to his master's. The Master is away; but in His absence the steward may not waste His goods. The Master will return and ask an account. If the steward has made only a bushel of wheat where he might easily have made two or three, he will have to tell why. In just such relation do we stand to Jesus Christ. He asks not half of our time, but all. He asks not half of our wealth, but all. It is in our power to withhold part or all of either, but we shall have to give a reason for it. The Master will ask an account when he comes. The steward may get his living from the farm, but the profits belong to his Master.

In Old Testament times men were to give a tenth of their incomes to Jehovah. A great many Christians have adopted the same rule. Many a one keeps a regular account with the Lord on his books. Does that rule appeal to you? What you give must be determined upon between yourself and the Master. No other has a right to interfere. But there are some principles to guide us. What we give should be proportionate to what we make. That all things may be done decently and in order, it should be a regular gift. Should any worthy object of our Church ever be refused support? It is as though one asked, If God asked you to give, should you refuse?

The gift should be willing. "The Lord loveth a cheerful giver." We make a mistake when we think that the Lord simply wants the money, no matter whence it comes. Jesus Christ *needs* nothing that we have. He wants it to come from a willing heart. The gift will be willing if the heart is in it. The heart will be in it if it is full of gratitude. The heart will be grateful when it has accepted the Atonement of Jesus, and has given its time to Him because of the time He gave to it.

A life that is spent in the service of God—in bringing others to Him and in pointing the way to the Cross—is worth more than a million dollars. The Church can do without the money; she cannot do without the life. It was not the man who had given thousands but no time to the Church who, Christ said, was greatest in the kingdom of heaven, but he who should keep one of the least of these Commandments and should teach men so.

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Holy Week. April 8, 1906.

Behold, thy King Cometh

John 12:12-19.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the explanation of this great demonstration? Why was the enthusiasm so short-lived? What is it to make Jesus really our king?

Lessons for our own lives: 1. Let us be loyal to Christ as He is, not merely as we would like Him to be. This was the fault of the people with their wild enthusiasm, that they wanted Him to be King in their way, and when He would not, but chose another way, they left Him, and helped to crucify Him. It is easy to be loyal as long as He does just what we want and in just the way we would have Him act. Many a man would willingly follow Jesus if he might, at the same time, do whatever he liked to do. But that is not loyalty at all which does not follow blindly the command of the King. The soldier does **not** wait to discover whether the command is just what he thinks the right one, but asks only "What is the command?" and then obeys it unquestioningly. Are not we too much like this crowd at Jerusalem, full of the same sort of half-hearted loyalty? Are not we, too, ready to follow and shout for Jesus as long as His ways commend themselves to us; ready, also, to lose heart and desert Him when He demands sacrifice from us, or when He permits the foes of His kingdom to gain an apparent advantage?

2. Let us bring Him beasts to ride upon, palms, garments, all of which "the Lord has need." Not with the unthinking devotion of the mob, but because we understand what He is and what He has done, and are ready to trust Him, to accept His will in all things. Intelligent devotion to our King will develop lasting and increasing enthusiasm. If we truly

seek, not to have Him do *our* will, but earnestly to do *His* will, the changing days and changing scenes will not sweep us away into the fickle throngs that oppose Him to-day, as wildly as they applauded Him yesterday. A true allegiance will not be shaken, though He chooses humility for pomp, righteousness for glory, sacrifice for splendor, cross for crown! Let us make Him King, to be trusted, to be loved, to be obeyed, in all and through all. Let us yield ourselves to Him, to have His own way with us, unquestioned and unresisted.

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Easter. April 15 1906.

Risen With Christ

Col. 2:20; 3:4.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why is the Christian life called a resurrection? How are those who are risen with Christ to live?

Lessons for our own lives: 1. Our life, as Christians, is the life of our living Lord. A dead Christ could not manifest Himself in a living Church or in giving life to men "dead in trespasses and sins." The resurrection of Christ is not proven merely by the historical records, by the testimony of the trustworthy witnesses who saw and touched and spake with Him after He had come forth from the tomb; but it has, besides, the invincible evidence of the Church of all ages, of the ransomed souls of the myriads who have trusted in Him, and have been raised from the death of sin, to the new life in Christ. The history of the Church, and the changed lives of multitudes who had been in the depths of sinful depravity would have been *impossible* had our Lord been "holden of death." It is His life in His people that has made them live. "He that hath the Son hath the Life" (1 Jno. 5. 12).

2. If we are not living the resurrection life we are not risen with Him. Here is an earnest word for those who would fain be saved by the death of Christ, but are not showing forth the beauty of His life. We cannot have the Christ of the cross unless we also have the Christ who ordered the lives of His disciples and sent them forth to live and bear witness for Him. If we are not "seeking those things that are above," if we have not "set our minds on the things that are above," if we are not conquering temptation, and rising above the power of sin and Satan, by the might of the Risen Christ within us, then we are mistaken in supposing that we have found in the Crucified Christ the Saviour from our sins.

3. To live the life risen with Christ is to have the assurance of the resurrection of the body, because of His resurrection. He rose that we might arise, first, in this newness of life, and, at last, in the transformed body, the "spiritual body" which shall be like His, and in which we shall spend our eternity "forever with the Lord." Easter not only points to the past, when He won His victory for us, and to the present, when we live by the strength of our risen Lord, but to the future, when He shall come again, and our dear ones who have gone before, and we, also, if He tarry much longer, shall be raised that we may see and share His glory. Hallelujah!

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1st week after Easter. April 22, 1906.

The Second Diet of Seyer, 1529

Acts 20:28-31.

Historical Topic Reviewed by Rev. A. A. Swanlund.

Entered upon its deliberations March 15. On the 5th King Ferdinand entered the city with 300 armed knights, but on the 13th, the eve of Palm Sunday, the Elector of Saxony appeared in the streets of Speyer, quietly riding, with Melanchthon at his side. The Diet was opened by a speech from the Elector Palatine, after which a letter from the Emperor was read aloud in profound silence. It abolished altogether the recess of the previous Diet of Speyer, and attributed the alarming progress of the Turks to the growth of the "Lutheran heresy." "We are the offscouring of all things," wrote Melanchthon to Camerarius.

But popular opinion was as stanch as ever in favor of the Reformation. It was at once proposed to the Diet, in obedience to the Imperial mandate, to abolish the Edict of 1526 (which declared that, until a general or national assembly of the Church should be convened, each State should live, govern and bear itself in such a way as it could best answer to God and to the Emperor). The Elector of Saxony and his friends stoutly resisted such a proposition, but their objections were overruled by the votes of the majority, therefore the terms of the recess were arranged. They ordained, for instance, that the sacrament of the Mass was to be solemnized without let or hindrance; the Gospel was to be explained according to the interpretations of fathers received by the Church. The evangelicals were fully aware that if such an edict were allowed it would virtually re-establish Romanism, and

they were therefore determined to prevent, if possible, the proposition from passing into law, but, if it should do so, never to accord their consent to it. Thus it was contended that in cases of conscience the force of a majority was null, and the minority would never consent to the sentence of their own condemnation. But the representations were of no effect. The evangelical princes protested, but Ferdinand refused to recognize them. Thus they were driven to the publication of same, and by so doing they in fact appealed from the majority of the Diet to the majority of the German people.

On Sunday, April 25, 1529, the first Protestants met in the house of Peter Muterstadt, the deacon, near St. John's Church, in the little room on the ground floor, with their notaries, the chancellors of the princes and States, to give the instrument of appeal the form and force of a legal document. In this appeal they stated that they were only doing what they owed to their conscience and to God, and intended no injury or contempt to anyone. The word of God was not by them interpreted according to the doctors of the Church, for it was a question what was meant by the Church; but Scripture was explained by Scripture.

The Protestants included in their number also cities who upheld Zwinglian doctrine, a secret agreement between them having been concluded before the protest was published. How Luther regarded this we may conclude from a letter written to the Elector on May 22, 1529: "Master Philip has brought me intelligence from the Diet, which has moved me not a little, that a new league is in hand between your Grace and the Landgrave and several States. It is only a year ago that God in his wonderful mercy delivered us from the perils of a terrible plot. As I hope that God will henceforth watch over and give your Grace spirit and counsel to abstain for the time to come from such like compacts, so I cannot satisfy the appeals and violence of my conscience, without approving to your Grace with what knowledge and experience I have that no one can be too industrious in anticipating the devil and his temptations. Christ our Lord will grant our prayer that your Grace may beware, and, however the Landgrave may advance in his league making, avoid all partnership and connection with such designs. For the folly that will proceed therefrom we cannot think of it all. In the first place, such leaguing does not proceed from God, nor from confidence in God, but from human wisdom and from seeking human help wherein to trust, which has no sure ground and never yields good fruit. Secondly, it is awful to reflect that in such a league we comprise those who strive against God and the Sacrament, whereby we bring all their iniquity and profaneness upon our own heads, and make ourselves partakers in their guilt. Rather than this, so help us God, your Grace had far better abandon the Landgrave, as I hear the Margrave George has declared and done. For our Lord Christ, who has hitherto helped us wonderfully without the Landgrave—yea, against the Landgrave—can help and counsel us still. Thirdly, in the Old Testament God has ever condemned such a leaguing of human help, as in Isaiah 7, 8 and 30; and he proclaims: 'Your strength is to sit still.' We must be the children of faith in God, in sure confidence in Him. Cast all your care upon Him. Who art thou that thou shouldest be afraid of a man that shall die?"

Indeed, it was not long that the Elector John of Saxony trod in the worldly footprints of the Landgrave. Luther's scriptural exhortations after a little while again prevailed, and the career of the Reformation at a critical period was once more determined, and probably recalled from imminent ruin, by the firmness with which he resisted every argument of expediency and acted on simple faith in God.

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2d week after Easter. April 29, 1906.

The Luther League for Lutheran Young People

Joel 2:28-32.

By William C. Stoever, Esq., President of the Luther League of America.

"I have written unto you, young men, because you are strong, and the Word of God abideth in you." are the words of the beloved disciple, and a message which should be pondered if the prophecy in the lesson is to be accomplished. To grow we need food, and we pray "Give us this day our daily bread." Strength comes only from proper nourishment. Christian growth depends upon the study of God's Word, and a proper appreciation of its truths to the soul as bread insures strength to the body. We there learn of "the bread of God which cometh down from heaven and giveth life unto the world," and our daily prayer should be: "Lord, evermore give us this bread." And as we pray and "wait for

the promise of the Father," when the Holy Ghost comes upon us, we shall be witnesses for him as Joel predicts.

How shall we study the word? Daily, regularly, with system, comparing truth with truth, in bands helping each other, with prayer for the Spirit. It is one of the aims of the Luther League, by its Topics, to assist in gaining a knowledge of the truth as it is in Christ Jesus.

In a careful study of the writings of His servants and of His work everywhere throughout the earth we learn God's will for us. As Lutherans we have been blessed with godly men, whose writings and labors are an example and inspiration. From these we learn what God means us to do through our Church for the salvation of men and the evangelization of the world. Our hearts are enthused, our hands are ready for work, and our treasuries opened for use. Had we encouraged study among our young people years ago, our Church would today be doing greater things for the spread of the Gospel and the increase of His kingdom. But mourning over the past does not bring results; we must be up and doing.

And this leads to loyalty, to that work which He has given us as a Church to do. We despise the man who is lukewarm in his allegiance to his country; how much more regret do we feel when we meet one of our own communion who is unwilling to devote himself to its work and stand up for its honor and advancement. If we are Lutherans in name, we should be Lutherans in spirit and in life. Each division of an army requires its own instruction and drill, and our Lutheran young people should rejoice in the opportunity of learning its doctrines and teachings, as offered by the Luther League with its Topics, REVIEW and Reading Courses. We believe that this is the best way to learn our duty as soldiers in one branch of God's army, so as to advance with power against the hosts of evil in this world. We study the history of our Church, and there learn to appreciate what the Church is and to make it better known. When all our Lutheran youth are organized under our banner, then will we be a power for good in the world, and bring to pass the prophecy of our strenuous president as to our position in the churches of this land. "If that which ye heard from the beginning shall remain in you, ye shall also continue in the Son and in the Father, but the anointing which ye have received from Him abideth in you, teacheth you of all things, and is truth and no lie, and even as it hath taught you, ye shall abide in Him."

"What is the object of the League? It is not to impose new duties on young Lutherans, but to have them do their duties more methodically. It is a method whereby Lutherans can show their faith by their work. * * * The League is simply a means to apply power, and so we need more men and women of power, full of power which comes only through the means of grace." (Prof. E. E. Krauss, D.D.) "Young people careless of doctrine, who can be almost anything, are not the kind who will establish our Church in unoccupied territories." (Rev. L. S. Keyser, D.D.) "How many of us are sufficiently acquainted with home mission operations in this country to be able to take a map of the United States and put down as many dots in every State of the Union as there are towns where Lutheran mission work is now being carried on by one of the squads in America? How many could outline the Lutheran foreign mission stations throughout the world?" (Rev. C. L. Fry.) "Lutherans in India are third in missionary force, second in constituency, and well to the front in school work." (President L. B. Wolf, D.D., of Guntur, India.) "There is no land like ours as a strategic point where to plant the Gospel for the evangelizing of the world." (Rev. J. C. Kunzmann, D.D.) "We of the Lutheran Church claim that we are strong in one face. If we stand on God's Word, and are careful not to do otherwise, God will help us. If we stand in any other way, we are likely to stumble and fall." (Rev. F. A. Koehler, D.D.) The late Rev. Dr. S. B. Barnitz, Western secretary of the Board of Home Missions of the General Synod, in his last speech before the Lutheran youth at one of our League conventions said: "In young America we have the future hope of this nation of the world. Men of the twentieth century must be men of true piety, men of positive convictions, men of energy and force of character. How many there are of brilliant powers who make the world wonder how they can be so useless."

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The Luther League believes in teaching and practicing Christian giving. It is a grace to be cultivated. The Church of the next ten years will emphasize her worship by her benevolence.

AFTER THE WAR

BY EMMA GERBERDING LIPPARD.

THE noisy little train was rattling along at a great pace, leaving barren fields full of stacked rice, forests of oil bean trees brilliant with flaming leaves, and hamlets of straw roofed huts lagging into the blue distance. Every station at which the train stopped was thronged with an enthusiastic mob actually frantic with joy at the return of the long absent soldiers. The meanest of the depots was ablaze with decorations, a-flutter with flags of all nations, and, topmost and largest of all, the banner of the Rising Sun was always waving triumphantly.

Triumphant arches crowned the gateways and curved across the streets leading from each station. Crowds of black gowned ladies wearing Red Cross badges mingled with the throng on the platforms, and joined in the lusty "Banzai! banzai!" which greeted the trainload of soldier boys as the engine slowed down to a stop. Young and old, rich and poor, all were for once united in the same cause, that of giving honor to those who had won it so hardly. The course of the train was one continued ovation, brilliant, exciting, and, after a while, fatiguing.

But in spite of the physical strain the men themselves were gay and happy beyond description. Saké cups passed from hand to hand, cigarette smoke dimmed the air in the stuffy little cars, and the cries of "Banzai!" from the station platforms were fairly matched by those that went up from the soldier passengers, who never seemed to tire of the monotonous cry of victory.

In the very end car, however, all by himself in a corner, sat one lonely looking fellow, whose pinched face and hollow eyes told of recent illness, who seemed to have tired of the continued excitement, and was now sitting with his head on his long bony hands as if lost in deep thought. Late afternoon shadows flitted across his gaunt form, emphasizing its ruggedness. A bitter smile played about his lips, and now and then he glanced with scorn at the merry fellows near him, who were so enjoying their home coming.

There was to be no home coming for him. One by one his comrades were leaving the train, and others were eagerly looking forward to the time when their home stations should be reached, and when they, too, should be met by a crowd of devoted friends and relatives. rough country people, as a rule, each one of whom had walked anywhere from 5 to 15 miles from their home hamlet, bearing the heavy bamboo flag pole, with its blazing emblem waving aloft, to meet the dear one who had fought and come home victorious. Some of them had wives and chubby little children to meet them, and Imada San almost groaned as he watched them. Oh, how different his home coming would be!

His thoughts went back dully to the day he left home. He could still feel how proudly his heart throbbed, and see how his old father's eyes followed him until his train became but a dot. Everyone had been at the station, even his weak old grandmother and his shy little wife, whom he had married but a week before. His wife, his little bride, where should he find her now? Once more he pictured to himself her dainty figure in its straight red skirt, as she passed his field on the way to school every day. For she was the village school teacher, and he but a clod of a farmer. But he owned more land than any other man in his town, and she, poor girl, had only what she earned, and he had longed to make her his wife and hear her voice in his quiet little home, where only he and his old father lived. She of course knew nothing of his love. It was far beneath his masculine dignity to betray it in any way. So, when the hired go-between proposed the marriage to her, she accepted, as he knew now only too well, simply because it offered her the refuge of a home, and with no kindly feeling toward him. If she had been less shy and he more kind, he thought now, to himself, or if he had deigned to let her see that she was

more to him than other women, in the short week that followed, all might have been well. There was no Oriental mother-in-law to interfere, and his father took kindly to the girl; but he, in his Japanese dignity, had been rude and harsh with her to hide his feeling; and then his call had come, and he had left for the war.

At first he had been ashamed of the fact that his thoughts dwelt with her continually, that her every action and word kept repeating itself in his dreams, and that, in spite of the Japanese patriotism, which demands that each soldier should leave his country with the hope that he will die for it rather than return to it, he kept picturing to himself the long years after his return, when he and she should live together—man and wife. But now he realized and admitted to himself that it was the thought of her that had kept him from the many dissipations into which his comrades plunged.

He had been in active service but a month when tidings of his father's death reached him. Then, in the still night watches under the clear Manchurian stars, his thoughts followed her in her lonely life all by herself in the tiny farmhouse.

Soon after this word came that she had left home and taken a school in a distant town, where she expected to teach until his return. He was very proud of his clever little wife.

All this time a new influence had been at work in Imada's heart. Over on the Manchurian border devout Christians had been at work among the soldiers. A great tent flapped in the breeze, and under its gaunt wings wonderful meetings were held. But not the meetings, so much as the lives of the workers, impressed the army men. Men from far away America, that land of luxury and wealth, endured not only the hardships and dangers the soldiers underwent, but acted in addition as barber, as bather, as physician, doing any menial service obtainable for the sick, wounded and dying, and all for a chance to tell them of a wonderful salvation. By slow degrees this new religion began to impress Imada Taro. He read his fat little testament at every opportunity, and a great new experience came to him. He knew that by accepting this religion he would be scorned by his comrades, disinherited by his proud old uncle, and probably rejected by his wife; but he became a Christian and put aside his Buddhist superstitions when he had been on the field six months. He was happy in his conversion, and often pictured to himself the day coming when he should teach his young wife the precious gospel and lead her to the great light he had sought and found.

But soon after his conversion came the great shock which had embittered his life. His wife, his little Yoshi, so dear to his heart, was untrue to him. In the town in which she taught there was a young man who had spoken to her of love. Among the educated classes, Taro knew, there were men who were so far foreignized as to consider it no disgrace to love and speak of love. His wife, young and innocent, had been captivated by this young man, far above Taro in all but character. And she wrote him a bitter, reproachful letter that stung him to desperation. Why had he married her? she wrote. Was it just to use her as a tool, a toy? What was her future life to be but that of a slave? There was one with whom, but for her marriage ties, she could have found companionship and love. She would be true to him, she said, for was not the pride of Japan the fidelity shown by its wives? But never, never in her heart would she forgive him the great wrong he had done her in binding her, in her young ignorance, to him.

Poor Taro was prostrated by this letter. In his wildest dreams he could not have imagined his gentle little Yoshi San committing such a bold, un-Japanese act as the writing of it. Had it not been for his new religion he should have committed suicide at once. Many a bold act in battle brought on by his desperation won him undeserved promotion, and now he was coming home, fêted, honored, envied, flattered, but the most desolate man in his company.

That his wife had been won by the smooth tongued persuasions of the bold man who had coveted her, and had dishonored herself and him, he never doubted. What woman could withstand these polished, foreignized men? Dishonor and disinheritance on account of his faith he could but expect, and yet even now his faith comforted him. "What a great, glorious religion it is!" he thought. "And, oh, my God, now comfort and help me!" he prayed.

He was aroused from his revery by one of his comrades. "Here, Imada San, your station is next. Drink with us once before you leave. Why are you so glum? No wife or children to greet you? I'm the same way.

Easy to get a wife with all your medals. Here's your station, and you haven't drunk once. Good-by, good-by. Take care of yourself. Banzai! banzai! Bring us some tea there." The train had pulled in, and Taro left his comrades and stepped out. Cheer after cheer greeted him. Boys with hot tea and bean cakes rushed about. Flags were flying and several hundred school children were singing a song of greeting, but there was not a familiar face in all the throng.

Other men went marching off in the midst of proud friends and relatives, but Imada Taro, with all his medals, started his homeward tramp alone. Past barren fields and lonely farmhouses he trudged, on and on toward his own desolate, thatched roofed hut. It was quite dark now, and there was no light. He had not expected one, and yet his heart sank.

He tried the front entrance, but it was locked, so he entered a small rear door. On the threshold, in the dusk, crouched a form which for a moment he did not recognize. "Welcome home," said a timid voice, as the figure bent even lower in a humble politeness. "I have been waiting for you."

"Yoshi," he cried breathlessly, "is it you?"

"I have come back," she said softly. "I have been true to you. I will do my best to be a good wife." She slipped away before he could answer, and when he got to his room the lamp was lighted and his clothes laid out.

"Your uncle is confined to bed with rheumatism," the soft voice startled him again as he hung up his coat. "And he sent his love and regretted that he could not meet you."

Taro was too dumfounded to answer. To think that she had been true, that she was here, that all his prayers had been answered! It was too wonderful!

She brought in a feast befitting a returned hero and sat down humbly to serve him. But before he touched a bite he turned to her and said: "Yoshi, I have a confession to make. I have changed my religion. I am a Yaso" (Christian).

A great light came into her eyes. "What, you too? My dear husband, I am so thankful. None of the neighbors would come to the welcome feast I prepared for you because there was to be no saké and no dancing girls. They wanted no Christian rice, they said. I thought you would shun me for it. I, too, am a Yaso!"

"What, Yoshi, have all my dreams come true? You, too, really a Christian?" He looked long into her beautiful eyes, his own brimful of joy.

"It was that that saved me, kept me true, brought me back here," she said. "And when I got here your uncle told me why you had wished to marry me. It was so wonderful, and I was so happy; but I feared you would hate me because of my faith."

What a welcome feast that was in the little hut! Together they reviewed their experiences and planned their happy future, and before they retired that night they knelt together for the first time and thanked the Father of all for such a peace after the fearful war was ended.

—❦—

The *Lutheran Standard* states the Lutheran attitude on the observance of Lent this wise: "The Lutheran Church keeps Lent because she finds it profitable for edification. She knows no law that compels her to it, or that prescribes to her how she must do it. She does it simply because her heart desires it. It is a good thing to do, and she likes to do it. She is free, and asserts her liberty even in Lent and in regard to the keeping of Lent."

❦

Christus Consolator

BY MABEL EARLE.

The way is long behind thee, and the lands
Barren with flinty shards and burning sands;
What matter? Thou hast reached My clasping hands.

Far has thou come to Me, through loss and fear;
Far hast thou left the land thy heart held dear;
What matter? Thou hast found love's fullness here.

Thou hast braved baffling storms, and suns that beat
Upon thy head with blinding, parching heat;
What matter? Thou art here beside My feet.

There were a thousand pitfalls in the way;
Hunger, and thirst, and lures to lead astray;
What matter? Thou hast seen My face today.

On either side thy foes lurked near, to start
Fierce on thy steps with fiery spear and dart;
What matter? Thou art safe upon My heart.

Thy feet have slipped and bled with bruising pain;
Thy robes are rent, and soiled with many a stain;
What matter? Love shall make them whole again.

Far hast thou come since early matin-call;
Far shalt thou go before the evening fall.
What matter? I have been with thee through all.

The way is long before thee; and the sod
Sharp with its thorns, steep with its slopes untrod;
What matter? Thou shalt walk thy way with God.

—Christian Endeavor World.

Luther League Review

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ISSUED MONTHLY BY THE
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IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. Eilert,
WITH
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Editorial

"Precept upon precept, precept upon precept, here a little and there a little," makes us often very tired, and we shrug our shoulders when duty is urged upon us and we are reminded of work. Would that we could look at it in another light, and see that duty is not a burden when viewed properly, and the spirit and the heart are right. Service is not a hardship when the work is enjoyed, and if there is a failure of pleasure and enjoyment in that which we do, then there must be something wrong with ourselves, and it is our duty to set ourselves right without delay. It is said that the temperature of the soul of the man who does not enjoy worship and prayer is very low, and that the spiritual fires require kindling and attention.

—❧—

One of our editors recently asked the assistance of a friend, and immediately a reply came assenting to the request, because, said the writer, "I look upon the work as a privilege." This is the other side—not duty as a burden, but as a *privilege;* the privilege to be a co-worker with God; the privilege of being an heir with Jesus Christ; the privilege of participating in the work of the Master whatever it may be. There would not be so many long faced and unhappy looking Christians if we realized the privilege and the blessing which accompanies it.

—❧—

To the man who is ready and who stands with eyes open there are possibilities innumerable. The poor complain because men become rich, and, while they are sitting mourning over their lack of means, the rich are adding to their wealth, because they are continually alert, looking for that which is to be made. As nothing succeeds like success, they make out of one good result numerous others, and so heap unto themselves riches and power, because they avail themselves of the possibilities, and seize the opportunities, of which there are so many in this world, not only for the increase of wealth, but of doing good and rendering service to others.

—❧—

The message which his pastor drew from our friend Hartranft's life, and which he presented to the large audience, was faithfulness. His text was drawn from the life of the man who lay before him in his casket, and he impressed the thought by reference to things done by the man who, being dead, yet was speaking. Would that everyone were faithful in the performance of duty, realizing how much is dependent upon one's diligence in doing his allotted task, not shirking, not avoiding, but at it with all powers of mind and body. That is the way the man of the world accomplishes his object. Why should the Christian man fail?

—❧—

Some weeks ago, while traveling, our companion began to talk. He was a man of the world, not a churchgoer, or interested in anything relating to religion. He was talking of

his success in business, priding himself upon his motto, "Honesty is the best policy," that he had always aimed to give to his customers the full worth of their money and the best he could give them. And then he said: "I cannot understand B—— (referring to a man prominent in church work). He seems to keep his religion for Sundays, and have another standard of dealing upon the other six days of the week." The thought came to us—if the young people could believe that what was good for Sundays was good for every day, and infuse that feeling into every act done, there would not be criticism of the Church. A few days ago we met another man who remarked to one who was with him that it did not weigh any more with him in his judgment of a man to know that he was a church member than if he were not; that religion did not seem to make a man any better when it came to business. Integrity should be the aim of everyone, whether he be of the pulpit or the pew, when engaged in religious work or in a secular calling.

—❧—

But in order to be faithful and honest and honorable a man must have convictions. We are surprised frequently to meet men who talk one way to one person and another way to another, who are driven about by the wind which is prevailing at the time, who make no stand against that which they know to be wrong, but whose actions continually are a catering to the men with whom they are dealing at the time. It is called "politic" to adjust one's opinions to the occasion, and to make money or secure power by such adjustment. We need a stiff backbone to keep us upright, which will not yield to every pressure, and the man who has that must be rooted and grounded in the faith, otherwise he will be like the house of sand which was washed away by the first flood which came. We need a sanctified Christianity, and a manifestation of it in the lives of all the professed followers of Jesus Christ. We need profession, but we do not need professions only. A daily confession is absolutely necessary for the receiving of strength to do that which is right and proper in this world.

—❧—

Sabbath observance should be supported by our young Christian people. It is God's law, "Remember the Sabbath day to keep it holy." Every Christian owes a duty to his neighbor of living his profession in his daily life. This evidences his piety. It is to this practical side of life no small part of Sabbath observance belongs.

—❧—

This is the bi-centenary year of Protestant missions. We are glad to notice the young people of our churches cultivating the missionary spirit. The Church dare not shirk the responsibility laid upon her. To see our young people so interested in missions is prophetic of the larger and stronger Church of to-morrow.

—❧—

A True Lent

Is this a fast—to keep
  The larder lean
  And clean
From fat of veals and sheep?

Is it to quit the dish
  Of flesh, yet still
  To fill
The platter high with fish?

Is it to fast an hour,
  Or ragged to go
  Or show
A downcast look, and sour?

No, 'tis a fast to dole
  Thy sheaf of wheat,
  And meat,
Unto the hungry soul.

It is to fast from strife,
  From old debate
  And hate
To circumcise thy life.

To show a heart grief rent,
  To starve thy sin,
  Not bin,
And that's to keep thy Lent.

—Robert Herrick.

Publishers' Column

Did it ever occur to you, if THE REVIEW was a paper that you enjoyed and by which you were benefited, that it might be of interest to someone else in your League, or perhaps to the members of some other League who had not taken advantage of becoming subscribers?

What we mean is that if this paper is benefiting some of the members of our League why cannot all find it advantageous to become subscribers? This resolves itself into the question of every subscriber doing missionary work in behalf of THE LUTHER LEAGUE REVIEW and all the publications of the National League.

It is our earnest desire and purpose to provide the best reading for our subscribers that it is possible to secure. Our efforts will be most heartily seconded by your assistance in the matter of securing subscribers. Can we depend on you?

What will this mean? It will mean that the doubling of our subscription list will enable us to improve the paper and give you more value for your money, which will mean that not only are you to be benefited, but your League and the entire organization will be made the gainers.

Are you willing to help in this? Will you aim to secure one or more new subscribers during the next month? Will you try to get a club of subscribers in your League? If so, send us a card and we will forward you as many sample copies as you can use, together with our club rates and full particulars.

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Young men should always back up their word as they do their bond. They can do nothing better than to cultivate a high standard of honor. No man, more especially a young man starting in life, can afford to allow his word go to protest. The young business men of a community have large opportunity at the top of the ladder. There they will find reward for their energy and uprightness.

Easter Memorials

Should be decided upon at once.
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Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The twenty-fifth anniversary of the pastorate of Rev. J. B. Remensnyder, D. D., LL.D., of St. James' Church, was observed by a commemorative service on Sunday, February 4, at which there was present a large congregation, comprising members of the church and personal friends of Dr. Remensnyder, including several prominent clergymen of other communions. The sermon gave an interesting historical sketch of Lutheran Church life and growth in this city in general and of St. James' Church in particular. On Friday evening, February 23, a reception, under the auspices of the Ladies' Aid Society, was tendered Dr. and Mrs. Remensnyder, at which complimentary addresses were made by Charles Unangst, Esq., and William H. Klenke, Esq., of the Church Council, and a silver loving cup, suitably inscribed, from the Board of Officers, and a purse of more than $1,000, from the congregation, were presented. Dr. Remensnyder took advantage of this occasion to bear testimony to the faithfulness and earnest devotion to duty of the members of the congregation, and to state the principles that have actuated and guided him in his ministry. The notes of the event made by the public press and the interest shown by the people outside the Lutheran communion indicate that the celebration has had the happy result of making the Lutheran Church better known in this community.

—The Rev. E. J. Keuling, of Perth Amboy, N. J., member of the Committee of the Eastern Conference of the Synod of New York and New England, to search out new fields for mission work, is making a canvass of Stapleton, Staten Island, to learn whether the beginning of an English Church would be justified. Names of members of our churches living there and desirous of services in the English language should be sent to Rev. E. J. Keuling, 53 Brighton avenue, Perth Amboy, N. J.

—Holy Trinity Church, Brooklyn, Rev. A. Steimle, pastor, celebrated its tenth anniversary January 14 to 17. From the beginning the church has been self supporting, and is now in a flourishing condition, with a membership of about 400.

Philadelphia

—The Literature Secretary, Rev. Charles L. Fry, has been elected a member of the Board of Directors of the Inner Mission work in this city. He is also chairman of the new movement to establish a free dispensary for poor consumptives in the mill districts of Kensington, where the dust and fumes of the factories result in the wide prevalence of lung troubles. A three story building has been leased at the corner of Susquehanna and Trenton avenues, and will be equipped according to the latest approved ideas for the treatment of tuberculosis, sun baths, pure air and nourishing diet being relied upon rather than medicines. The atmosphere of the institution will be distinctively Christian, not simply humanitarian. A campaign of education will also be carried on from this headquarters to fight the inroads of tuberculosis in the mill districts.

—Rev. R. S Patterson, Berlin, Pa., has accepted the call to Immanuel Lutheran Church, West Philadelphia.

—On February 25 Mrs. Elizabeth Stoever, widow of Prof. Martin Luther Stoever, of Gettysburg, Pa., and mother of William C. Stoever, Esq., President of the Luther League of America, died at the home of her son in Mt. Airy, Pa., aged eighty-seven years. The sincere sympathy of the members of the League is extended to our President in his bereavement.

Chicago

—A splendid sacred concert was given by the choir of Holy Trinity Lutheran Church Sunday afternoon, February 11, for the People's English Lutheran Church, Roseland, Chicago, Rev. G. P. Kabele, pastor. The self sacrificing work of this choir in helping and encouraging the younger missions of the city cannot be too highly commended. Mr. Otto A. Weber is the director.

Buffalo

—Rev. P. Altpeter, lately of Catawissa, Pa., who accepted the call of the Church of the Atonement, began work in his new parish on Ash Wednesday.

—The Society of the Lutheran Asylum for the Aged and Infirm at its annual meeting resolved to secure a very valuable property on Delaware avenue, near Jefferson, and to remove the asylum to that place. The former owner has spent large sums of money in beautifying the grounds, which comprise 2½ acres of land. The spacious residence will require but few alterations to adapt it to its purpose; nevertheless, its capacity is to be enlarged by an addition. Mr. William F. Wendt was elected president in place of Mr. William Hengerer, deceased. It is hoped that the new home can be occupied by May 1.

Louisville.

—Bethany Church, Rev. C. E. Buschman, pastor, consecrated its new building February 4. The congregation was organized September 11, 1904, and now consists of forty-two members.

Denver

—Religious services in the Japanese language have been undertaken by Rev. Dr. R. B. Peery

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in St. Paul's Church. This step has been taken to meet the needs of a large number of Japanese who live in this city.

Jersey City

—Rev. Eugene E. Neudewitz, who had accepted the call of the New York and New Jersey Synod to become its missionary superintendent, has recalled his acceptance and will continue as pastor of Holy Trinity Church.

Miscellaneous

—Rev. Milton Valentine, D. D., LL. D., professor emeritus of didactic theology of the Theological Seminary at Gettysburg, Pa., died on February 6, after an illness of one week, the result of a stroke of paralysis. Dr. Valentine had long occupied a prominent place in the educational work and the councils of the General Synod.

—The joint committee from the General Council, General Synod and United Synod, South, met in Philadelphia recently and completed its work on the new hymnal, authorizing its immediate publication. Some changes were made in the hymns at this final meeting, but it is not expected that these changes will necessitate much delay in the publication. Every possible effort is being made by our representatives to give the book to the Church at once. The official name of the new book will be "The Hymnal."

—Rev. Dr. G. A. Bierdeman, of Utica, N. Y., has presented to Capital University, Columbus, Ohio, a pipe organ costing $3,000. Dr. Bierdeman was formerly a student of Capital University.

—A friend of Augustana Seminary has lately given $1,000 toward the endowment fund of the chair of Church History.

—Luther College, Decorah, Ia., is taking steps to build a new $50,000 dormitory.

—The Review last month copied from an exchange a note giving a list of educational institutions of the United Norwegian Synod, and referring to that Synod as "one of the smaller Lutheran bodies in America." This classification was an injustice to the United Norwegian Synod, since, with its 151,500 confirmed members, it ranks among synods which are independent of the four general bodies of the Lutheran Church in America

—A new English Lutheran Church was organized in New Britain, Conn., February 11, by Rev. M. J. Bieber, field missionary. The new church begins with forty-two members. On Palm Sunday Rev. Bieber will organize a church at Hartford.

FOR THE LENTEN SEASON

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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

—To the Members of the Luther League of New York State—The Executive Committee has decided to hold the thirteenth convention in the Church of the Redeemer, Binghamton, Rev. C. A. Ritchie, pastor, on June 27, 28 and 29. While the official call will not be sent out until the middle of April, it is not too early for all young Lutherans in the State to begin to plan for "Binghamton, 1906." The program, which is now in course of preparation, will, we believe, in practical interest and value to our societies excel that of any previous convention, and the one great essential for a successful convention is a full representation from all societies. Further details will be announced as soon as possible. Mr. George D. Boschen, 131 Liberty street, has been appointed chairman of the

transportation committee, with Mr. Eugene A. Hieber, 11 Main street, Utica, as secretary. All requests for information regarding railroad rates should be addressed to them.

Bespeaking your prayers and your hearty co-operation in our work for this convention.

Yours very fraternally,

JAMES M. REYNOLDS, President.

New York City District

—A regular business meeting of the New York City District League was held at Holy Trinity Church on Monday evening, February 26. Besides routine business there was received an application for membership from the Luther League of St. Paul's Church, Port Chester, Rev. John Kopp, pastor, which was favorably acted upon. The District League will hold its annual convention at Christ Church, in East Nineteenth street, Rev. G. U. Wenner, D. D., pastor, on Tuesday evening, March 20. Reports showing the progress of the Leagues and their present strength will be presented, and an address on the timely and practical topic, "Saving Our Own," will be delivered.

—At the regular business meeting of the Luther League of Epiphany Church, Rev. B. F. Clausen, pastor, held February 1, the following officers were elected: President, August H. Winkelman; vice president, Fred C. Ihlo; recording secretary, Augusta H. Beyer; financial secretary, Arthur W. Geiger; treasurer, Katherine Hansen.

Rhinebeck District

—The 1906 convention of the Rhinebeck District Luther League will be held on Tuesday, May 8, in St. John's Church, Ancram, Rev. E. A. Ottman, pastor. Further details as to program and speakers will be given in the next issue.

—Rev. H. C. Freimuth has reorganized the Luther League in his church at Liberty, and has recently added several new members.

—The Luther League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, held a rally on Sunday evening, February 11, in place of the regular church service. The service was conducted by Mr. John M. Shook, and three excellent papers were presented. They were: "The Ideal League," by Miss Anna Shook; "What the Luther League Has Done and Can Do for the Church," by Mr. Norman Bain; "What the Luther League Stands For," by Mr. William Snyder, president of the League. The "Rally Hymn" was sung and special music was given by the choir. The League now numbers sixty-one, showing a growth, and interest is increasing.

Syracuse District

—The annual meeting of the Luther League of Syracuse District was held in the Church of the Redeemer on Tuesday evening, February 27. The following officers were elected to serve during the ensuing year: President, Frank Yenney; vice president, Hollister Ruch; recording secretary, Miss Bertha M. Schafer; corresponding secretary, Miss Gussie Merschroth, 708 Oswego street; treasurer, Edwin Taylor. The prospects for the coming year are very good.

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Albany and Susquehanna District

—The Luther League of Zion's Lutheran Church, Cobleskill, Rev. H. D. Hayes, pastor, recently elected the following officers: President, J. Donald Davis; vice president, Newton D. Mann; secretary, Mrs. Sheridan Lape; treasurer, Gertrude Lefevre; corresponding secretary, Elizabeth Emory; organist, Blanche Lefevre. The League has been practically reorganized and is renewing its energy.

—The Luther League of St. John's Chapel, Colonie, at its annual meeting on February 7, elected the following officers: President, Edward P. Karl; vice president, Alex. Smith; recording secretary, John Knapp; corresponding secretary, Mrs. Edward P. Karl; treasurer, Philip Marr; trustees, Edward P. Karl, Philip Marr, Alex. Smith. During the evening addresses were delivered by President Reynolds and Treasurer Smith, of the State League; Pastor Krauch and Mr. William Eck, president of the Luther League of St. John's Church. After the meeting a reception to the various speakers was held and refreshments served. The society is in splendid financial condition, and voted to give $25 for the General Council Missions in India and $50 toward the organ fund of the mother Church, St. John's, of Albany, Rev. Oscar Krauch, pastor.

NEW JERSEY.

—On Thursday evening, February 1, under the auspices of the Luther League of Grace Church, Newark, the Rev. M. S. Waters, pastor, the Rev. F. H. Knubel, of New York city, delivered an interesting stereopticon lecture on "The City of Rome: Ancient Rome, Early Christian Rome, the Rome of the Roman Catholic Church, and Modern Rome." The offering was toward the League's subscription to the Church Anniversary Fund.

PENNSYLVANIA.

Philadelphia District

—Several of the Luther Leagues connected with General Council Church in Philadelphia have undertaken to build a portable chapel for the use of missions in this city. When the mission is able to build a church of its own, the chapel will be taken apart, taken to another part of the city, where needed, and loaned to another mission. In this way the missions will be spared the expense of hiring a hall, and will also have a churchly looking building from

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the start. When finished the building will become the property of the Philadelphia English Conference of the General Council. Funds for the purpose are being collected. Mr. James Murdock, 2714 West Huntingdon street, is treasurer.

Allentown District

—The annual meeting of St. Luke's Luther League, Easton, Rev. H. F. J. Seneker, pastor, was held on January 30. The following officers were elected for the ensuing year: President, Mr. Robert Blum; vice president, Mr. W. E. Bachman; recording secretary, Miss Emma S. Mann; corresponding secretary, Miss Mabel G. Michler; treasurer, Mr. J. H. Serfass; organist, Miss Elsie M. Stauffer; assistant organist, Mrs. W. E. Bachman; superintendent Junior Luther League, Miss Emma S. Mann.

Northeastern District

—An example of genuine and practical Christian fellowship is observed among the members of the Luther League of Holy Trinity Church, Wapwallopen, when recently, by concerted effort, they defrayed the expenses of ocular treatment for one of their number who had been handicapped by weak eyes.

Northwestern District

—The Luther Leagues connected with St. John's Church, Erie, Rev. Gustave A. Benze, pastor, recently celebrated their anniversary. The two Leagues, composed of confirmed young people, reported 412 members, who contributed over $800 during the year, of which about $300 was for benevolent objects.

—A Junior Luther League was recently organized in Zion's Church, Erie, Rev. W. E. Fry, pastor.

Berks County District

—The forty-ninth quarterly convention of the District Luther League of Berks County was held at Alsace Lutheran Church, Reading, Rev. Charles E. Kistler, pastor. At the morning session the service was conducted by Rev. J. Franklin Snyder, of Faith Lutheran Church, Mt. Penn. The address of welcome was made by Mr. Robert E. Cunnius, of Alsace Lutheran Church. The response was made by Dr. Otto J. Specker, the president. The reports of the different committees were heard and the report of the delegates to the last State Convention, held at Williamsport, was made by A. P. Body and H. H. Hernan. The topic, "The Place of Volunteer Organizations in the Church," was opened by Rev. M. C. Horine, D. D., pastor of St. James' Lutheran Church, Reading. At the afternoon session the devotional services were conducted by Rev. A. M. Weber, of St. John's Lutheran Church, Boyerstown. An address, subject, "The Shadows of a Great City," was made by Dr. Albert Oetinger, of Philadelphia.

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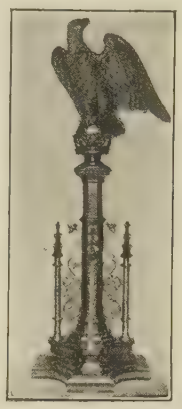
An essay on "The Life of Bartholomew Ziegenbalg," written by Miss Alice R. Smeltzer, of Trinity League, Wernersville, was read by Miss Bessie Smeltzer. Following this was an essay on "The Life of Christian F. Schwartz," written by Miss Anna L. Eberly, of Zion's League, Womelsdorf, and read by Miss Nora R. Huyett, of Trinity League, Sinking Spring. The topic, "How to Cultivate a Missionary Spirit in the Luther League," was discussed by the delegates. The devotional services of the evening session were conducted by the Rev. C. E. Kistler. An address on the subject, "The Achievements of the Luther League," was made by Rev. H. F. J. Seneker, of Easton. Twenty-three locals out of twenty-five in the district were represented during the day. Rev. Lindwedt, of Bethany Orphans' Home, Nova Scotia, attended the convention, and fifteen of the local pastors were present. The convention was one of the most representative ever held by the Berks League. The fiftieth convention will be held on Thursday, April 19, in St. John's Lutheran Church, Hamburg, Rev. H. C. Kline, pastor.—Henry H. Hernan, Secretary.

Lancaster and Vicinity.

—Washington's Birthday at Trinity Church, Lancaster, Pa., Rev. Dr. J. E. Whitteker, pastor, were the date and spot named in the rally call of the District Luther League of Lancaster and other counties of Pennsylvania. The eleventh annual convention opened promptly at 10 o'clock a. m., with a fine attendance of delegates and visitors. The opening devotional services of the three sessions were led by Revs. John W. Richards, of Lancaster city; J. W. Smith, of Ephrata, and Charles J. Smith, of Lancaster city. Mr. Walter A. Heinitsh spoke in behalf of "Old Trinity" the word of welcome, and William M. Mearig, the energetic president of the League, responded. The reports of officers and committees followed. In his report the president referred very happily to the delightful rally of Leaguers held last summer at a park near Lancaster city. Four new local Leagues were received into union with the central body, one of these being from Lebanon, another from Cumberland County. Rev. P. George Sieger gave a most interesting report of the State Convention at Williamsport. Rev. W. F. Rex, statistician, brought the present figures of our membership to notice, and his report was discussed. The topic of the morning was "The Business Side of the Luther League," and Walter D. Heinitsh led the discussion with a paper. A social half hour before the afternoon session was devoted to short, racy speeches by Revs. Mountz, Richards and Meister. The officers elected were: President, William M. Mearig, New Holland; vice president, H. H. Dinan, Lancaster; recording secretary, Miss Anna Bair; corresponding secretary, Miss Mary B. Guthrie; treasurer, W. A. Heinitsh, all of Lancaster; statistician, Rev. W. F. Rex, Marietta; chairman of executive committee, Rev. P. George Sieger; chairman of extension committee, Rev. C. Elvin Haupt, D. D.; chairman of the credentials committee, Rev. J. W. Smith. Rev. Richard C. Rengier presented a fine paper on "The Devotional Side of the Luther League, and Rev. F. W. Weicksel spoke on the "Lesson Topic," showing the methods and value of its use. The "Junior Lesson Topic" was illustrated by Rev. Dr. C. Elvin Haupt, who brought the Juniors of Grace Chapter and taught them the lesson of "Savonarola." In the evening, to a crowded house, Rev. J. M. Remensnyder, D. D., delivered a splendid and most appropriate address on "The Social Side of the League." At the close of the evening the entire audience arose and sang "America," in honor of the day. Rev. Dr. J. E. Whitteker pronounced the closing benediction.

Pittsburg District

—A Luther League rally was held in St. John's Lutheran Church, McKeesport, Rev. L. O. Benzie, pastor, on the evening of February 14, attended by a large congregation of Lutherans from the churches of the city. Mr. Arthur Schropp, president of the League, presided, and delivered an address of welcome. Addresses were delivered by Mr. Charles W. Fuhr, of Pittsburg, who outlined the general character and mission of the League; Mr. Russel Piper, who spoke of the work accomplished by the League of St. John's Church, and by Mr. William N. McNair, president of the Pennsylvania State League, who spoke of the increasing power of the Lutheran Church and the opportunities of its members, especially the young men, to exercise a salutary influence among their fellow men. Representatives of several of the Lutheran Churches of the city gave expression to the interest their people feel in the cause, and an appeal from Rev. Benzie to the churches for greater harmony and concerted action was met with sympathetic response. At the close of the meeting a reception was tendered the Pittsburg visitors by the Luther



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Somerset District

—A Luther League of fifty members comprises one of the working forces of Zion Lutheran Church, Everett, Rev. C. D. Russell, pastor. The officers are: President, W. Scott Rinedollar; vice president, Miss Alice Oler; secretary, Miss Mary Ott; assistant secretary, Miss Opha Boor; treasurer, Miss Sophie Appel; organist, Miss Irene Appel; assistant organist, W. H. Howard.

DISTRICT OF COLUMBIA.

—The Luther League of Zion Church, Washington, at its annual meeting, elected the following officers: President, Mr. Herman Schwiering; vice president, Miss Dorothea Lustig; secretary, Miss Elizabeth Wagner; treasurer, Mrs. Mary Moore. This League has pledged $200 toward the building fund of the church.

—The Luther League Mission Band of Zion Church is in a prosperous condition. It has paid its pledge of $25 toward the building fund of the church. The superintendents are Mrs. C. F. Bergner, Miss Elizabeth Wagner and Miss Marie Lerch. The following officers were elected at the last meeting: President, Minnie Beall; vice president, Nellie Brandt; secretary, Charlotte Berger; corresponding secretary, Margaret Diller; treasurer, Anna Hausener; pianist, Nellie Brandt. Harry Brandt, Chester Koontz and Thurbert Conklin are the librarians.

MARYLAND.

Baltimore District

—The Luther League of the Baltimore District held its first quarterly meeting on January 23, at St. Luke's Church, Rev. George E. Hipsley, pastor. Rev. Dr. William S. Freas presided. A very helpful address was delivered by the newly elected president, Rev. H. D. Newcomer, on "Our Lutheran Young People and Their Relation to Their Own Church." The other officers elected are: Rev. U. S. G. Rupp, vice president; Mr. E. O. Manken, recording secretary; Mr. Ernest Kemp, treasurer. Eight churches and the Cenchrean Circle of the Deaconess Mother House were represented. The attendance was good, and with a manifestation of general interest new enthusiasm and zeal were enkindled. This District League has been organized about two years and a half, and much success is predicted for the future.

OHIO.

Northeastern District

—The Luther League of St. Paul's Church, Lucas, numbers thirty members in a church of 100 members. The officers are: President, Louis M. Smith; vice president, R. Eugene Culler; secretary, Miss Wilda Baer; treasurer, Mrs. F. E. Gladden. The League each year gives a series of lectures. One of the popular ones of the course this year was "Heroes on Horses," by Rev. S. P. Long, of Mansfield.

INDIANA.

—The new officers of the Luther League at Wishawaka are: President, N. T. Birk; vice president, W. H. Buford; secretary, Miss Myrtie Leutz; treasurer, Mrs. Oscar Miller. This League pays the per capita apportionment for the support of the National League. It uses the League Topics at the Sunday evening League service.

ILLINOIS.

—The president of the Luther League of Illinois, Mr. M. C. Olson, entertained the officers and committees of the State League at dinner at the Bismarck Hotel, Chicago, Tuesday, February 20. It was the president's purpose to bring the officers into closer touch with each other and give a new impetus to the State work. Plans for aggressive activities in the various departments were informally discussed. A report of the last convention of the State League at Moline, September 14 to 17, 1905, has been published in pamphlet form, and is being circulated. The report gives an outline of the proceedings, a copy of the resolutions adopted, and a summary of the officers' and committees' reports. Local and District League officers and committee heads will doubtless be specially interested in the pamphlet because of its value for comparison and suggestion in their own work.

Chicago District

—The Luther League of Chicago is again conducting a noonday Lenten service, from 12 to 1, Wednesdays, at Willard Hall, the Temple, Monroe and La Salle streets. Interesting subjects have been selected and able speakers will present them.

—The annual convention of the Luther League of Chicago was held Monday evening, January 29, at the Church of the Holy Trinity, La Salle avenue and Elm street. Mr. Monroe Munson, president, gave his annual report, calling attention to some new features of the past year—the Lenten Wednesday noon services at Masonic Temple, the excursion, the banquet and the delegates' meeting. The treasurer's report showed the finances in good condition. After an excellent address by Dr. Dornblasser, the following officers were elected for the ensuing year: President, Mr. Alex. Nelson; corresponding secretary, Miss B. Waller; recording secretary, Mr. Peter Anderson; treasurer, Mr. A. Mauritzen; executive committee, M. C. Olson, Rev. C. K. Solberg and C. T. A. Anderson.

—On Tuesday evening, February 13, the Luther League of the Wicker Park Lutheran Church celebrated its fifteenth anniversary. Among those who addressed the meeting were Rev. A. D. Crile. Mr. M. C. Olson, Rev. G. F. Gehr and Mr. Charles Nielsen. The program of the evening was concluded with the social hour with refreshments. The Wicker Park Luther League is one of the oldest in the city, and of its record of work done during the past fifteen years it can justly be proud.

—A Luther League has been organized in St. Paul's Lutheran Church, Shelbyville, Rev. Luther Pflueger, pastor. This is the first young people's society organized in the congregation. In its work the League will use the literature published by the Luther League of America, but for the present it will not become identified with the National organization.

(*Continued on page 32.*)

ANCHORED.

(*Continued from page* 14.)

so if Dick and Colonel Alston had not saved my life from what it would have been. That made me understand better what the Saviour had done for me.

"The last verse he asked me to read was: 'Lord, what wilt thou have me to do?'

"I just brought my plans, my ambitions, all my life to Him, and asked Him to make it a life of service. I have been wanting to talk to you about it, but somehow I could not. I am so glad you brought it up.

"I know just how you feel about it, but it is not like you think. It is beautiful. I just wish you knew Dick. I will make so many mistakes that I am afraid you will be disgusted, but I want you to do for me just what I did for Dick. I have bought you the Bibles and marked them just as he did." She went to her trunk and got three Bibles.

"And, girls, you must not try to make me fall. I am so weak.

"Sometimes I have day dreams of possibilities before us. You know how we have planned our careers, but we have left out the Corner Stone.

"We must plan again."

The word *must* rang with sweet persuasion.

It was the same Mary Tracy who had led the class since sophomore days, and instinctively the girls knew that she would be leader still.

There were no signs of mental aberration or weak sentimentalism. If there were indications of weakness, it was on the part of those who, in the full glory of their strength, had descended to conquer. Their tears had fallen, and so absorbed were they that they did not know the tears were falling.

To think of Mary Tracy in Tindle's alley!

To think of Mary Tracy alone and hungry!

To think of that awful night in the cellar, which seemed such a haven to her!

The girls felt a fierce pain, a sensation of stifling as she told them of those days. That sort of thing had seemed so far off in their lives.

A great admiration for the girl, who had been superior to all those difficulties, filled them.

Mary looked from one to the other. No one spoke. It seemed as if no one could speak.

It occurred to her that perhaps the girls were so born and bred in aristocracy that they would not care for her since they knew her story.

She busied herself with the cups that had been pushed back. "Suppose we have some hot chocolate," and she filled the cups.

Then Charlotte cleared her throat, as she raised her cup.

"I give you the health of the bravest girl I know, the pluckiest girl I ever heard of, the girl that is greater than anything that can happen to her—our own Mary Tracy."

(*To be continued.*)

—The Luther League of the First English Lutheran Church, of Decatur, held its semi-annual election of officers February 5, and the new officers are: President, Miss Minnie Suesens; vice president, Mr. Edgar Peters; secretary, Miss Joyce Kohler; treasurer, Mrs. O. E. Keller; organist, Miss Joyce Kohler.

IOWA.

—A Luther League of forty-one members was organized recently in Trinity Lutheran Church, Burlington, Rev. J. A. McCulloch, pastor. The officers are: President, Fred Matson; vice president, Miss Elsie Gaarde; secretary, Jessie Nielsen; treasurer, Walter Reppert. A large number of the members of this church are young people, and the League has bright prospects of success.

Tri-City District

—The Leagues of this district have completed an arrangement for an interchange of talent for use at their various meetings.

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Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Seventh National Convention

Canton, Ohio, October 30, 31, and November 1, 1906

In accordance with the cordial invitation extended, the Seventh National Convention of the Luther League of America will be held in Canton, Ohio. After conferring with the local committee, the Executive Committee has designated October 30, 31, and November 1, 1906, as the time for holding the convention.

The arrangement of the program is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the program will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of any assistance, the suggestions should be sent immediately to the Program Committee, care of Mr. George A. Baldwin, Rochester, Pa. Such suggestions should be received not later than April 1, 1906.

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, Salem, Va., who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Committee on Transportation, in an early number of THE REVIEW, will publish the details of the railroad rates.

THE LUTHER LEAGUE REVIEW will furnish official information each month relating to the convention. After the convention THE REVIEW will publish a Convention Number containing full reports of the proceedings. Arrangements should be promptly made to secure this full report.

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of Canton.

TO WHOM IT MAY CONCERN.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Seventh National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Canton, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success. Seeking to stimulate the various Young People's Societies of our Church to greater Christian activity and desiring to foster the spirit of loyalty to the Church, we would endeavor to quicken among our members a clearer consciousness of Christian faith, and to promote among them a practical Christian life.

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

The Junior League. March

Address communications to this Department to Rev. C. Elvin Haupt, D.D., Lancaster City, Pa.

Suggestions.

Do you make known your meetings in all cases? It is well to announce them widely and properly in novel ways.

Perhaps success will be attained by trying to have a large enough corps of helpers to do the work well.

A reward for perfect attendance, attention and good behavior is always in order, and a League badge or pin makes a most appropriate one.

Can you not from time to time give your children a pleasant surprise of some kind?

The League furnishes a fine opportunity for the learning of the Small Catechism, the singing of the grand hymns, that all should know and conversations upon Bible scenes, characters and events.

Make a list of good books for your lads and lasses to read.

Keep your eye on the progress of the boys best fitted for the holy ministry and the girls who would become good deaconesses.

How many of our Juniors will profess Christ this year?

Choice Sayings.

He that steals cheats himself out of more by far than he takes from others.

"I love my books! They are companions dear,
Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted in our own.
If love, laughter, sorrow please my mind,
Love, joy, grief, laughter in my books I find."

"I am the Lord's and He is mine."

Doing is the bloom of good resolution.

Think and try.

The best time to do good is now.

"Real glory
Springs from the silent conquest of ourselves;
And, without that, the conqueror is naught
But the first slave."

The soul of true Lent keeping is the self-denial exercised for others' good.

Keys to Open a Bible Verse.

A Lenten verse, St. Luke 22:12. "And he shall shew you a large upper room furnished; there make ready."

Who said these pleasant words? To whom? In what city were they to find the room? What sort of room was it? Who would show, or offer, it to them? How would they know the place? (verse 10) What day was it on which the room was found? How did Jesus know all this? What were they to do there? Ready for what? Is your soul like a large upper room? With what is it furnished? For what should it be furnished? Can one's heart be "ready" until it is ready to receive Jesus into it? Did they find the room? Did they make it ready at once? When should we make ready our soul?

The Lenten Topics for March are a systematic announcement of the grace of holy Baptism. They ring out like four great tones of a noble church bell. They declare: 1, That there are special benefits in holy Baptism; 2, That holy Baptism is God's way of giving the sinful soul a new sinless life in Christ; 3, That our Baptism is a continuous passing away of sin and a daily life in Christ; 4, That the burial of Christ proves that our sins are done away, and our Baptism lays upon us in our day all that Christ Jesus did for us on His day of perfect redemption.

How precious are such thoughts! and how near would they be to the heart of that mighty catechete Martin Luther, were he with us, in pulsating America, among the boys and girls of to-day!

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MINNESOTA.

—A meeting of the Luther League of St. John's Lutheran Church, Minneapolis, was held on January 30, and the following officers were elected: J. P. Schaeffer, president; E. E. Erickson, vice president; Florence Turnquist, secretary; Emma Nelson, treasurer. The League has the past year undergone a steady decline, but under the new pastor, the Rev. A. F. Elmquist, Ph.D., and the new president, J. P. Schaeffer, who came from Holy Trinity Lutheran Church, Chicago, Ill., where he was active in Luther League work, this League was reorganized, and is now in good working condition. The Sunday evening devotional meetings are well attended, and the officers are planning to make our League a power in the building up of the Church of Christ and in the spread of Christ's kingdom. The membership is about thirty-five, and is rapidly increasing.

—The young people of the Hermon Swedish Congregation, Wright County, recently bought and presented to the church a new organ.

UTAH.

—The Luther League in Salt Lake City now numbers twenty-seven members. During the last year they gathered quite a sum for the work of the Church.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois